

Learn the Habits of the Capricious Canoe and Much Fun Awaits You

These Dainty Barks Are Wild Things and the Novice Who Undertakes to Manage Them Is Booked for Many an Undesired Plunge and Much Gymnastic Exercise Until He Masters Their Little Ways.

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ALTHOUGH the canoe has been criticized as a craft that is both frail and unsafe, the real dangers of canoeing lie not with the boat but with the persons who use it. The little craft is tricky in the hands of a novice, yet when rightly handled it offers the rarest sport with a minimum of danger.

Before entering a canoe decide which way you want to face. That done, stand next to the canoe and step directly over the center or keel with the outside foot. With the one foot placed, stoop and catch the gunwale with the hand to steady the canoe while bringing the other foot in. With both hands on the gunwales the paddler can very easily balance and control the canoe while sitting down. Do not attempt to step into the canoe while looking across the beam. This forces you to stand upright, which in itself is dangerous to say nothing of the handicap in keeping a balance. The only practical way to stand up is to have the horizontal axis of the shoulder at right angles to the canoe, facing either end, with the feet just as wide apart as they will go.

Once having entered the canoe do not change position. Changing is possible, but it requires more skill and ability than the novice possesses and always involves danger. The method that offers the least risk for two persons is where one lies or stoops in the bottom of the canoe while the other crawls over him. One also should gain the position he expects to occupy and become settled before the other attempts to move. By so doing he is able to see just what the second man is attempting. Moving around while in an upright position can be done only by experienced canoeists.

When helping any one into the canoe it is well to catch the gunwales and assist in steadying until "she" is seated. Moreover, if you desire to win respect place her the way she is to sit and don't make her change position after once getting seated.

If two persons paddle, have the bow man enter first and prepare to stroke, after which let the stern man get in. Do

stepping position, placing the nearest foot on the float. Get a perfect balance and then bring the other foot over.

Several positions can be assumed for paddling, but the best is where the paddler sits on either a seat or a thwart. Standing is not safe, especially for the novice, and kneeling soon grows tiresome.

Regarding the paddle. The reader should bear in mind the terms used, and not be confused between the handle and the blade. Grip the handle with the right hand, just above the knob at the top of the handle. Place the paddle well forward, about three inches from the canoe, just



RIGHT WAY TO ENTER CANOE.



WRONG WAY TO ENTER CANOE.

the others, but at the finish instead of turning up the inside edge of the paddle, turn it just the reverse—down and forward—sliding it through the water edge-wise, until the starting point is reached. As the second stroke is begun, turn the forward edge toward the canoe and finish movement. At no time does the paddle leave the water.

For turning about in the wind, the following suggestions may prove helpful: Begin the ordinary stroke, leaning well forward to catch the blade in the water as far from the side of the canoe as possible. Then pull back and at the same time in toward the canoe, the blade making an arc. Continue this stroke until the canoe faces headway, then suddenly shift the blade to the other side, placing it in the water back of the hip and back water hard. Only do this once. If not around far enough, go through the same process again, but move very quickly. When the canoe is headed into the wind, be careful that you do not get around too far; else you will have had all your trouble for nothing. When going against the wind, keep the bow so as to catch the wind on the quarter and paddle on the opposite side.

blade into the water until submerged, pull back with the right or bottom hand, and at the same time slide the left hand across the body to the right side. When the left hand goes past the hip gradually raise it up, dropping the left hand until almost in the lap. The recovery is now made. The blade is drawn from the water with a forward glide, when the right hand is swung by its own side and the left hand brought back across the lap. This brings the handle just above the lap, and the second stroke is begun.

When a stroke is made in the rear, the bow swings to the opposite side. If paddling is prolonged without some counteracting force brought into play the canoe will continue turning. This counter force is found, however, in a simple twist of the paddle, which acts, in its effect, exactly

like a rudder. As the stroke is finished, the blade is trailed in the water at the same time the edge nearest the canoe is turned up. This swings the bow around straight. With practice, the trailing can be eliminated and the stroke made with the paddle turned in a three-quarter position. The turning should be made with the top hand. The bottom hand simply acts as a fulcrum.

Another stroke often used is the "silent" or "Indian" stroke. The start is similar to

soon as the canoe feels the current. It will gradually slide off somewhat, and just as the bow is about to strike back water on the side away from the float and you can easily bring the canoe into position.

The same is true when the wind is strong. Under both circumstances, in fact, always land with the paddles on the side opposite from the float, for this greatly facilitates easy handling of a canoe while making a landing.

One phase of canoeing that many disagree upon is the proper way to ride a wave. I believe the broadside method to

Here Is Instruction from an Expert on the Proper Methods of Avoiding Mishaps and Utilizing to the Full the Opportunities for Summer Pleasure and Recreation That Are Offered by These Lightest of Craft.

side until about midship, or the lowest point, when it will stop over the gunwales inboard. If the wave does not come over there is usually a great quantity of spray

the canoe rests on an even keel and is much easier to control and balance than in the preceding method, for there the canoe rests—when on top of a wave—at only one point of the keel against the entire length in the other. In one the canoe rolls from side to side and is controlled by bending the body, while in the other the movement is irregular, the bow plunging downward and listing simultaneously, making it extremely difficult to keep an evenly balanced position.

When the canoe catches it usually settles but does not turn upside down. This gives the occupants ample time in which to grasp the sides and keep afloat until help arrives. If you should be upset, try grasping the side that is high as you go over. This will enable you to prevent the canoe from striking your body or head. At the same time it helps to prevent the canoe from turning turtle.

Ordinarily, when one side of the canoe is submerged the water rushes inboard, causing the canoe to settle, and in that position it would float even when entirely below the water. If the canoe does turn upside down, right it by catching hold in the middle of the near side and raising it until the side is above water; then reach underneath and pull up the other side. If righted from the end, pull down on one side while raising the other.

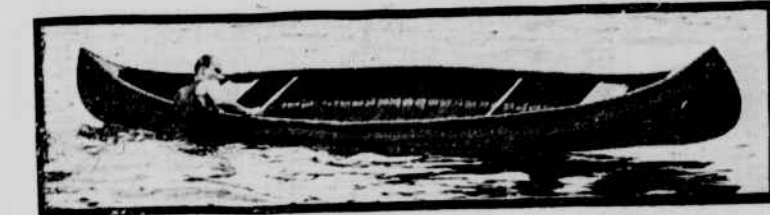
In case you upset make sure to keep the paddle. After righting the canoe, use the paddle inside and crawl aboard. To do this, pull down on the side and as the canoe begins settling slide over the side, and submerge the entire body with the exception of the head in the water that may be in the canoe. This can be done only by lying down. In this position you can float until assistance comes, or, if not too far from shore, work your way toward that goal.

While it is possible to crawl aboard the canoe from the water, do not attempt it if unable to swim, on account of the liability of sinking the craft; rather try to keep all the body, except the head, under water while your hands are grasping the sides.

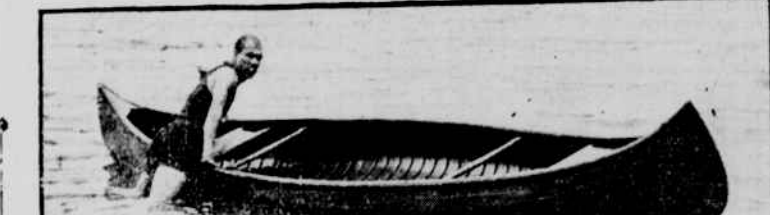
Another method can be employed while getting into a canoe from the water, using the end. If the end is used, grasp the side near the seat, pulling yourself up until almost free of the water, when a vicious kick, combined with a pull, will land you astride the seat and the trick is done. The idea is the same as jumping into a wagon over the tail board.

The process employed in the side position is practically the same, except that you have to pull harder, and crawl over the side. Greater care is necessary too, so as not to sink the side under water. Of the two methods the former is the better.

There is also another trick worth knowing—that of getting the water out of a swamped canoe while swimming. This is a hard "stunt," however, and requires considerable practice, and even then can be done only by one who swims expertly. The idea is to rock the canoe, causing the water from the deck and the deck to slide out at the same time to give the canoe a slight pull toward the body when the opposite side is low.



ENTERING FROM THE WATER—THE FIRST MOVEMENT.



ENTERING FROM WATER—THE SECOND MOVEMENT.



ENTERING FROM WATER—THE FINAL TWIST.



SHOWING THAT A SWAMPED CANOE WILL SUPPORT A MAN IF HIS BODY BE SUBMERGED.

not allow two persons to enter together. To disembark from a canoe, employ the same tactics as on entering. Rise to a

out of the water and in a vertical position, keeping the right arm straight. The arm should also be straight. Dip the

He Plans a Rousing Campaign to Drive the Devil from Ninety American Cities

Fred B. Smith Will Have the Assistance of Skilled Lieutenants and of \$600,000 in Cash in His "Forward Movement in Behalf of the Christian Life of the Men and Boys of America."

BY JAMES B. MORROW.

A YOUTHFUL commercial traveler had been playing billiards all night. It was Saturday night at that. After sunrise Sunday morning he settled his score and walked out into the street. Inside of two hours Smith-Fredrick B. is the rest of his name—was looking for a church. Lazarus is not the only young fellow who has been raised from the dead.

Smith found a church, a lone building by the side of a black road in the wild grass. He stood up in the middle of the sermon and told the minister that he needed help, and since then he has been sermonizing himself. Next to Bryan and Roosevelt, perhaps he has addressed more men than has any preacher in the United States. Incidentally thereto he has shaken more hands.

Among young men, prospective leaders of commerce and industry, and old ones, too, Fred B. Smith just now is a romantic as well as a robust and impressive personality. He has turned crusader recently. With \$600,000 in money and a staff of specialists, he is preparing to recover ninety American cities, mostly in cities—modern Jerusalem, mostly in cities—the Mahometans of iniquity. The expedition will start next September, toward four places simultaneously—Philadelphia, Washington, Baltimore and Richmond.

Young Men's Christian Association, of which I am the secretary, suggested the movement. We have been studying men and boys for years—how to approach them, how to get them concerned in religion and how to influence them to join some Christian church. Now we desire to give our knowledge to all the denominations doing work in North America.

"In September of this year four teams of specialists, five men to the team, will begin meetings in four cities. Each of the meetings will last for eight days. We purpose to give every church, brotherhood, Sunday school and Young Men's Christian Association in the United States and Canada a practical and effective scheme of effort for men and boys—a scheme that we have developed and that has proved its workability wherever tried. Our object is to win to Christ and the Church the largest possible number of men and boys by May 1, 1912, and to emphasize the Christian religion as being the one and only hope of the world. There are three million more women and girls in the churches of North America than there are men and boys. To find and properly relate to the Church these missing three million of North American manhood, we have said, 'is an undertaking for men.'"

"Each team of five specialists will be composed of religious scientists, I might call them, evangelists, Bible teachers, workers among boys, and shop and factory workers among boys, the sociologist, experts. Graham Taylor, the sociologist, will stand on the same platform with evangelists. In every city there will also be a committee of one hundred prominent laymen and preachers. They will prepare for the meetings and will continue the work after the experts have gone elsewhere. Many of the foremost business men of the two countries will serve on these committees.

PLAN OF WORK IN CITIES.

"The campaign in each city will begin on a Sunday with sermons and addresses in all the churches. Banquets for men and boys will be given special attention. Early in the week there will be a great convention to discuss the unfinished task of the Church in North America. Group meetings and luncheons will take place at noon each day at clubs, hotels and restaurants, and also in shops and factories, wherever ten men can be brought together. Conferences covering the whole work will occur daily, late in the afternoon. Meanwhile, there will be group meetings at night of an evangelistic character, in theatres, halls, churches, shops, schools and other places. Some evening during the week all of the Christian men in the city will parade through the principal streets. There will be much to attract the eye and move the heart of the community, but it must be remembered that when the specialists go away they will leave behind them a practical and modern plan for continued work in every church and Sunday school.

"Why don't men attend church?" I asked.

Smith answered: "However, your question is often asked by editorial and other writers. The men are in the news all right, but they are hidden from view behind the big hats of the women. A reporter sticks his head into a church door, sees an ocean of millinery and says: 'Oh, fudge; everybody here is a woman.' I am talking sense. Big hats loaded with feathers and flowers are responsible for a good many nervous editorials on the alleged refusal of American men to attend church. The men are there, as I have said, but they are covered

"Still, more men would be active in religious matters if they were given something to do. Most men are unwilling to walk



FRED B. SMITH.
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into church on Sunday morning, hear a sermon and sing two or three hymns and then walk out. The peril that threatens a sinner and the reward that awaits a saint after death are no longer persuasive. Man's own destiny does not alarm or encourage him very much. He takes a broader and better view of religion and unconsciously

subtracts himself from the doom that is certain or the pleasures that are assured. That he is a worm he does not deny, but just the same he would rather be at work than hear warnings or promises concerning himself.

"Every normal man wants to be useful, in business as well as in religion. That is

These Modern Crusaders Will Assail in September as a Starter the Forces of Evil in Philadelphia, Washington, Baltimore and Richmond and Other Centres Will Be Attacked Later.

doing in the church. I found seventeen jobs—ten of them sickly jobs, such as ushering, taking up the collections, and so on. More than seventeen men were working, you understand, but at only seventeen different kinds of employment.

"If it were necessary," I said, "to dig an artesian well 800 feet deep under a corner of this church—a strenuous task, by the way—and only you men could do it, the well would be dug. You would hurry home from your shops and offices, change your clothes and eagerly go to work. But, I want you to say, the well, as you see, is only an illustration. There are plenty of workers in every church. That is the point to what I am saying. Find them jobs, manly jobs, and volunteers will step out from the line, as they do in war, and pledge their strength and lives to the service."

As to Fred B. Smith personally, there are few religious characters in the world so intense, unique and interesting. He was born on a wild farm west of Davenport, in Iowa.

"Had you been a pious youth?" I inquired.

"No," I had not. As a salesman of agricultural implements I travelled from town to town and did business with merchants. I readily engaged in excitements that were dangerous. After the work of the day was over, I wanted to do something. Furthermore, I did it. One morning, riding on the cars, I became reflective, and, with a mild shock, reached the conclusion that I had my life all framed up to be a drunkard. I couldn't see the small details of the picture, but the outlines were perfect, as I sat thinking. Word came in a day or two of the serious illness of my mother. I news halted me temporarily. Any way, I began to turn my eyes inward. At a village on the edge of an Indian reservation I played billiards all night. When I left that joint it was after daylight Sunday morning. I was ashamed of myself and remorseful.

"Now, I had always felt that if I ever joined the church I should preach. Accordingly, I meant to stay out of the church, if for no other reason. But on that Sunday morning, miserable, humiliated, and disgusted, I began looking for a meeting house. Since none was in the village, I drove seven miles to a home mission that stood alone on the prairie. But I got there after the morning service was over. I waited and attended the

night meeting. While the minister was preaching, I stood up and said: 'I need help this very minute.'

"Thus I was converted. I knew, there on my feet, that the hopes of my family were to be realized and that I should do some kind of preaching somewhere and pretty suddenly. Although I continued to sell reapers and mowers, I got out and hustled for religion in the evening and on Sundays. I was so zealous that I occasionally went beyond the regulations and ordinary propriety. Walking into a strange church, I would go straight to the pulpit and offer to sing a solo. I sang in those early days of my apostasy from the flesh and the devil. I also talked at every opportunity. Hearing of a Methodist conference, I went to the place where it was held and without right or invitation instructed the surprised brethren how to organize and conduct a revival. I had been a Christian, then, for about two months.

"Indeed, I became so busy that T. A. Hildreth, secretary of the Young Men's Christian Association for Minnesota and the two Dakotas, heard of me and started in my direction. While waiting for a train in a little town in the Northwest a strange man came running to the station. The man was Hildreth. The Y. M. C. A. at Sioux Falls, he said, was in need of a secretary. My employer, a Christian person, agreed to give me a vacation. Sioux Falls, however, would take no chances, and so put me on trial for a period of two months. I stayed for several years, and then was secretary at Dubuque for five years more.

"The 'men and religion campaign' was first suggested by Henry W. Arnold, one of our talented young secretaries. He is now battling for his life at a tuberculosis camp in the Adirondack Mountains. But his idea is marching on to victory."

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NO WEDDING DAY BARGAIN.—The Husband (during the quarrel)—You're always making bargains. Was there ever a time when you didn't?

The Wife—Yes, sir, on my wedding day.—Variety Life.

PANDEMONIUM.—"Nature knew what she was doing when she deprived fishes of a voice."

"How do you make that out?"

"What if a fish had to cackle over eggs?"—Toledo Blade.

Battle of the Monitor and the Merrimac

Continued from second page.

suffered serious injury. In view of the fact that the Monitor followed the purpose of the Merrimac it is generally recognized that the Northern vessel won a great victory.

The news of the conflict was received with most enthusiastic rejoicing on both sides. The North gave a sigh of relief and the South had been so disheartened by recent disasters and had expected so little from its naval enterprises that the work accomplished by the Merrimac raised great expectations for the future of the vessel. Commodore Franklin Buchanan, the commander, was promoted to be an admiral.

The high expectations of the Merrimac were never fulfilled, for she was not permitted to go down below Fort Monroe to attack the Monitor, and the latter vessel was expressly forbidden to make an attack on the former, except on most advantageous terms and supported by a nu-

merous fleet attacking at the same time. Neither side had an ironclad in reserve. Two or three times the Merrimac endeavored to get at the Monitor inside.

Early in May the Confederates at Norfolk, having been ordered to the defence of Richmond, abandoned the works there, and about the same time Federal troops landed at a favorable point selected by President at Hampton Roads and took possession of the city and the supporting batteries. The navy yard was found to be in flames. The Merrimac was run ashore on May 19 near Craney Island, after an effort had been made to lighten her sufficiently to enter the James River, and she was burned. Her loss created a deep sense of disappointment and indignation in the South.

The Monitor, after performing various services, put to sea in December with a small crew and foundered in a storm off Cape Hatteras just as the new year of 1863 was being ushered in. The major part of her crew was saved by the Rhode Island, which had her in tow.

H. F. A.